



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (*The Multitudinous Mercy Giver*)

1. *Yādīyyohā* (O, you^s) the *Muzzammilo*¹ (*he who enshrouded his self*). يَا يَاهَا الْمَزْمَلْ

2. Let-up² [you^s] the night^x except a little. فُرِّ الْأَلَيلَ إِلَّا قَلِيلًا

3. Its^x half or let-shorten [you^s] of it^x a little. نَصْفَهُ أَوْ أَنْقُصْ مِنْهُ قَلِيلًا

4. Or let-augment [you^s] over it^x and *ra'ttel* (*let-sequentially-intone*) [you^s] *The Qur'an tar'telan* (*sequential-intonement*). أَوْ زِدْ عَلَيْهِ وَرَتِّلْ الْقُرْءَانَ تَرْتِيلًا

5. Verily We shall cast on you^s an onerous say.^x إِنَّا سَنُلَقِّ عَلَيْكَ قَوْلًا ثَقِيلًا

6. Verily the night's commencer-she^{y3} (*is*) a harder harmony-/burden⁴ and upright-straighter *qeela* (*said/say*). إِنَّ نَاسِعَةَ الَّلَّيلَ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قَبِيلًا

7. Verily for you^g in the *naha're*^x (*between sunrise and sunset*) (*is*) a long plunge.^{x5} إِنَّ لَكَ فِي الَّنَّهَارِ سَبْحَانًا طَوِيلًا

8. And let-remember [you^s] your^t Lord's name; and let-consecrate [you^s] to Him a consecration.⁶ وَأَذْكُرْ أَسْمَ رَبِّكَ وَتَبَّقَّلْ إِلَيْهِ تَبَّتِيلًا

9. The *mashreqe's* (*sunrise's locus*) and the *maghrebe's* (*sunset's locus*) Lord; no an *elaha* (*a deity*) except Him; so *ittakhe-thoho*⁷ (*let: take and make you^z His Custodian*).⁸ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

10. And *issber* (*let hold you^s on patiently*) over what they^z say and let-[you^s] forsake them a beautiful forsaking. وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ

11. And let[you^s] Me and the deniers, the boon^{w9} possessors; and [you^s] reprove them a little. وَذَرْنِي وَالْكَذَّابِينَ أَوْلَى النِّعَمَةِ وَمَهَلَّهُمْ قَبِيلًا

12. Verily *laday*¹⁰ (*directly and possessively from*) Us (are) shackles and a *Jaheeman*¹¹ (*intensely-blazing Fire*).^w إِنَّ لَدِينَا أَنْكَلَا وَبَحِيمًا

¹ This is referring to Prophet Mohammad (SAWS). And the word "مزمل" says Ibn Abbas by The *Qur'an*.

² There is a distinction between "قَامَ" = "upped" = "got up or rose" (in the intransitive sense, and "stood" = "وقف").

³ With respect to the word "ناشأة" the *Qur'an* commentators differed in their explanations. Some said that it means the *commencing-hour* of the night. Others maintained that it is the *entire* night hours. I believe that the "ناشأة" is like "قومة" which is "أَسْمَ الْمَرْأَةِ مِنْ قَامٍ" *at night*, but especially the "commencer of" or "during the" last third of the night. See the *الراوي* and *التاج* and *القرطبي*.

⁴ Similarly *Qur'an* commentators differed in their explanation as to the word "وطأة," some saying "burden" other saying "power and authority" and yet some others say "harmony." See the *القرطبي*.

⁵ The expression "long plunge" is a lofty *Qur'an*-expression mirroring the Arabic tongue expression to mean involving in a *comprehensive activity* of the day. In other word, you have plenty of time to *occupy your self*, i.e. "plunge" yourself, as the American Heritage Dictionary defines "plunge" as: *to throw oneself earnestly or wholeheartedly into an activity or a situation.*"

⁶ What is to be noted is the word "تبليلا" commensurable to "تفعيلا" and not "تبليلا" commensurable to "تفعلًا" or "بتبنل" suggest personal or self-consecration, i.e. dedicating solemnly to a service or goal" "افتعالا" "بتبنل" "تفعيلا" "بتبنل" "تفعلًا"

⁷ The word "إِتَّخَذَ" from "إِتَّخَادَ" which is "إِفْتَعَالَ" for "الْإِتَّخَادِ" as stated in *لسان العرب*; therefore, "إِتَّخَذَ" is always taking and making something of what was taken. Thus, it is not just the mere taking.

⁸ See the *Lexicon* attached to this *Translation* for the meaning of "وكيل."

⁹ See the *Lexicon* attached to this *Translation* for "ne'amah" ("boon").

¹⁰ The word "لَدَن" "عَنْدِي مَالٌ وَالْمَالُ لَيْسُ بِقَبْضَتِكَ الْآنَ" thus, which closer spatially and more specific. So, "directly and possessively from" (Us) seems to indicate such closeness. See the *اللسان*.

¹¹ The word "الجَحِيمُ" is proper noun, but it means intensely blazing fire. See the *الراوي*.

<p>13. And a <i>tta'aaman</i>^x (<i>wheat/edible/food-grains</i>)^x choke-possessor and a painful torment.</p> <p>14. Day tremors^w the Earth^w and the mountains and were-she^y the mountains <i>kathheeban</i> (<i>sand concretion/-superposed</i>) <i>maheelan</i>¹² (<i>pouring dispersedly</i>).</p> <p>15. Verily We sent to you^b a messenger, a witnesser/-testifier on you;^b just-as We sent to Pharaoh a messenger.</p> <p>16. Then disobeyed Pharaoh the messenger; so We took him a taking <i>wabeelan</i> (<i>noxious/noxiousness</i>).</p> <p>17. Then how <i>tatqaona</i> (<i>you^z reverentially guard not to displease Allah</i>) <i>en(if)</i> unbelieved you,^c a day [<i>it</i>^x]/[<i>He</i>]¹³ makes the children aged.</p> <p>18. The Heaven^w (<i>is</i>) fissuring by it;^x His promise [was] <i>mafoolan</i>¹⁴ (<i>that which is inevitably done/fulfilled</i>).</p> <p>19. Verily this^w (<i>is</i>) a reminder^w¹⁵ so whoever [<i>he</i>] willed <i>ittakhatha</i>¹⁶ (<i>he took and made</i>) to his Lord a path.</p> <p>20. Verily your^t Lord knows: verily you^g up¹⁷ short of the night's^x two thirds and its^x half and its^x third and a <i>tta'efaton</i>^w (<i>a: band/group/faction/party</i>)^w of them that (<i>are</i>) with you^g; and Allah fates the night^x and the <i>naha'ra</i>^x (<i>between sunrise and sunset</i>);^x [<i>He</i>] knew that never to <i>hssobo</i>¹⁸ (<i>you^z comprehensively reckoned it</i>) so [<i>He</i>] relented on you;^b so let-read you^z what easily-availed of The Qur'an;^x [<i>He</i>] knew that (<i>there</i>) shall be of you^b patients and others striking in the Earth^w <i>yabtaghona</i> (<i>earnestly questing they^z</i>) of Allah's munificence; and others mutually they^z fight in Allah's path; so let-read you^z what easily-availed of it;^x and <i>a'qemo</i>¹⁹ (<i>let-you^z up-to-fulfill obligations of</i>) the Prayer^w and <i>aa'to</i> (<i>let-you^z accord and fulfill obligations of</i>) the <i>Zakata</i>^w²⁰ (<i>prescribed percentage of personal possessions</i>)^w and they^z required Allah a</p>	<p>وَطَعَامًا ذَا غُصَّةً وَعَذَابًا أَلِيمًا</p> <p>يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجَبَالُ وَكَانَتِ الْجَبَالُ كَثِيرًا مَهْبِلاً</p> <p>إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فَرْعَوْنَ رَسُولًا</p> <p>فَعَصَمْ فَرْعَوْنُ الرَّسُولَ فَأَخْذَنَاهُ أَحَدًا وَبِيلًا</p> <p>فَكَيْفَ تَتَقَوَّنَ إِنْ كَفَرْتُمْ يَوْمًا يَسْجُلُ الْوَلَدَانَ شَيْبًا</p> <p>السَّمَاءُ مُنَفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولاً</p> <p>إِنْ هَذِهِ تَذَكَّرَةٌ فَمَنْ شَاءَ أَخْذَ إِلَى رَبِّهِ سَبِيلًا</p> <p>* إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثِ الْأَيَّلِ وَنَصْفَهُ وَثُلُثَهُ وَطَابِقَةٌ مِنْ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ الْأَيَّلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تَحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيْسَرَ مِنَ الْقُرْءَانَ عِلْمَ أَنْ سَيُكُونُ مِنْكُمْ مَرْضَى وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ يُقْتَلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيْسَرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ</p>
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¹² The word “مهيلا” I could *not* find it, looking in many Arabic-Arabic Dictionaries or linguistic books *per se*. However, according to القرضي narrating what Ibn abbas says: “مهيلا” = liquid, pouring dispersing sand.

¹³ The hidden pronoun in “ يجعل ” = makes, could refer to “day” or to Allah, so both could apply.

¹⁴ The word “mafoolan”=“مفولاً” is an objective, singular masculine noun, for which there is no English equivalent.

¹⁵ The word “الذكرة” means that which reminds or by which one is reminded. See *البصائر*.

¹⁶ The word “أخذ” from “افتلال” “الاتخاذ” which is “taking” for “الاتخاذ” as stated in *لسان العرب*, therefore “أخذ” is always taking and making something of what was taken. Thus, it is *not* just the mere *taking*.

¹⁷ There is a distinction between “تقوم” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “تقف” = “stands”

¹⁸ The word “أحصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See *البصائر*.

¹⁹ The word “أقاموا” is rooted “أقام” = uphold. Linguistically means:

أَدَمَ، بِمَعْنَى أَبْقَى أَوْ اسْتَمْرَ عَلَى دَوْمٍ وَالْدَوْمُ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مَعِينٍ، مَعْرُوفٌ لِدِي الْحَاضِرِ مَسْبِقًا

So, “أقاموا” means you ^f are commanded to: (1) *uphold/sustain* of all the prescribed obligations of the Prayer. (2) *Called or upped to perform* the Prayer itself, Note: Prayer and how to be done was established and reveled by Allah.

Hence people do *not* establish Prayer they *only maintain and perform* it.

²⁰ See the Lexicon attached to this Translation for what exactly is the *Zakah* and its implications.

requital^x hasanan (*ultimate meritorious deed*); and what you^z advance for yourⁿ selves^w of a khayren²¹ (*desirable-/possession/worship*) you^z find it^x enda (*by munificence of/by Rule of Allah*; it^x (*is*) khayran (*superior/worthier*) and a greater remuneration; and istaghfero²² (*let-you^z seek forgiveness from*) Allah; verily Allah (*is*) Ghafooroon (*iterative Forgiver*) Raheemon (*iterative mercy Giver*).

وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا
تُقْدِمُوا لِأَنفُسِكُمْ مِّنْ خَيْرٍ
تَجَدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ
أَجْرًا وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ

²¹ The word “خَيْرٌ” = “khayron,” and grammatically inflected “khayren” or “kharan” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خَيْرٌ.”

²² The word “استغفروا الغفران” = “[you] seek forgiveness.” In English there is no seemly way to say: “استغفروا” *per se*. So I settled for saying: “[you] seek forgiveness.” +